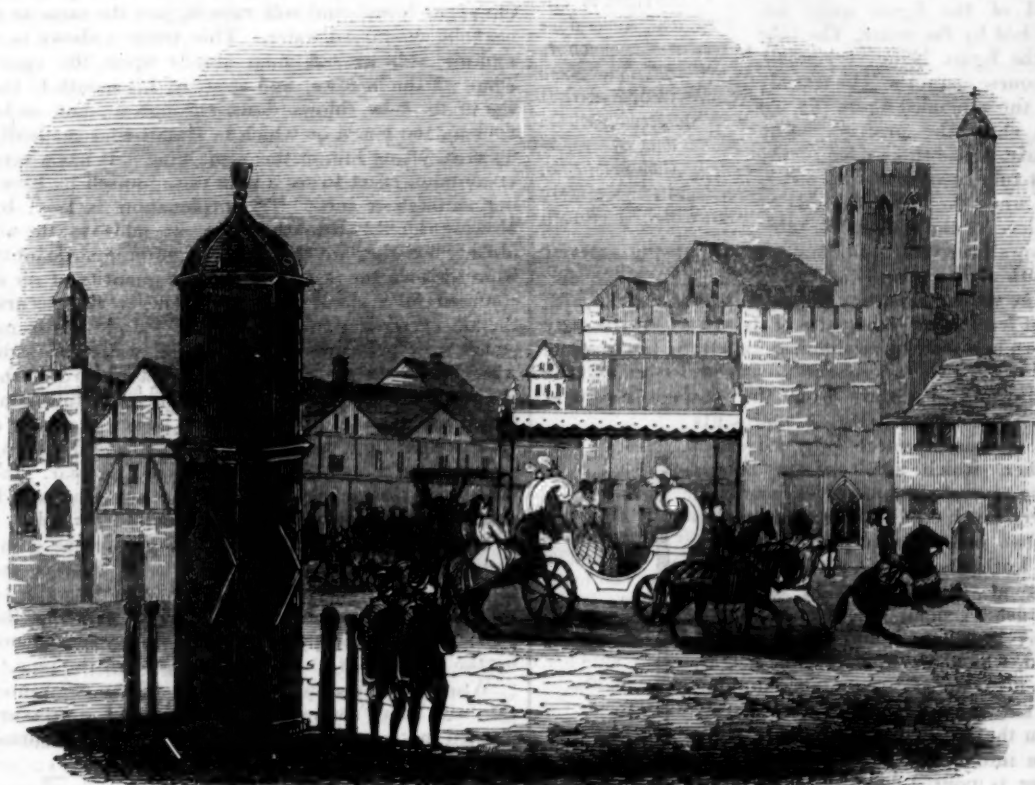




QUEEN ELIZABETH; HER PROGRESSES AND PUBLIC PROCESSIONS. No. VII.



ANCIENT VIEW OF CORNHILL, WITH THE PROCESSION OF QUEEN ELIZABETH.

PROCESSION THROUGH THE CITY FROM THE TOWER TO WESTMINSTER, THE DAY BEFORE HER MAJESTY'S CORONATION.

In the early ages of our history, it was customary for the sovereign, on the day previous to the coronation, to proceed in great state through the city of London, from the Tower to the palace at Westminster; and for this purpose it was necessary for the monarch, two or three days beforehand, to remove from the palace, and take up a temporary abode in the fortress. The pomp and splendour of some of these processions are not surpassed by anything of state pageantry recorded in our history; and we may venture to instance those which preceded the coronations of Henry the Eighth, and his three children, Edward the Sixth, Mary, and Elizabeth, as affording a display of magnificence scarcely ever equalled. The age in which those sovereigns reigned was one delighting in costly shows and spectacles; seldom afterwards do we read of streets decked with silks, and tapestries, and gold brocades, and conduits running with wine, and standards and crosses newly painted and newly burnished, with here and there a fanciful pageant abounding in allegorical devices, so exceedingly ingenious as to require a lengthy explanation, all for

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the purpose of welcoming a royal visiter, and testifying the affection which his subjects bore towards him. The extreme popularity which Henry the Eighth enjoyed at his accession, a popularity arising as well from the captivating nature of his personal qualifications, as from the circumstance of his uniting in his person the rival claims of the houses of York and Lancaster, will account for the peculiar splendour which characterized his reception by the citizens of London. To his popularity, likewise, may be referred much of the rejoicing which greeted his next three successors; the strong attachment which his subjects had conceived for him in his better days, rendered the children of "old king Henry theyght," objects of popular affection, without reference to their individual merits, or to the particular circumstances under which they ascended the throne. Even his daughter Mary, in spite of her known attachment to popery, was readily supported by the people against the unlawful attempt of the Duke of Northumberland to secure the crown for Lady Jane Grey; and her passage through the city on the 30th of September, 1553, the day before her coronation, was marked by great splendour. Such being Mary's reception, it was natural that Elizabeth should experience an especially

joyful and hearty welcome, when she came to the throne; for she had become endeared to the people by the persecution which she had suffered in her sister's reign, on account of her attachment to the reformed faith.

The pageants which were devised by the citizens of London for the entertainment of Elizabeth in her procession through the city, on the day preceding her coronation, afford an instructive illustration of the taste of the age; and it happens fortunately that we possess a circumstantial account of the whole ceremony in a very interesting tract, which was published a few days afterwards. This tract is entitled, *The passage of our most drad and Sovereigne Lady Quene Elyzabeth, through the cite of London to Westminster, the day before her Coronation, Anno 1558**; and at the close of it we are informed that it was *Imprinted at London, in Flete-strete, within Temple-barre, at the signe of the Hand and Starre, by Richard Tottill, the xxiii. day of January. Cum privilegio.*

The opening passage well describes in the stately style of the age, the sort of reception which the queen experienced:—

Upon Saturday, which was the 14th day of January, in the yere of our Lord God, 1558, about two of the clocke at after noone, the moste noble and Christian pryncesse, our moste dradde soveraigne ladye Elyzabeth, by the grace of God, Quene of Englande, Fraunce, and Irelande, Defendour of the Faith, &c.† marched from the Towre to passe through the cite of London towards Westminster, richly furnished and most honourably accompanied, as well with gentlemen, barons, and other the nobilitie of this realme, as also with a notable trayne of goodly and beautifull ladies richly appointed. And entering the cite, was of the people received marvellous entirely, as appeared by the assemblie, prayers, wishes, welcomminges, cryes, tender wordes, and all other signes, whiche argue a wonderfull earnest love of most obedient subjectes towards their soveraigne. And on thother side, her grace, by holding up her handes and merie countenance to such as stode farre of, and most tender and gentle language to those that stode nigh to her grace, did declare herselfe no less thankfull to receive her people's good wyl, than they lovingly offered it unto her. To all that wished her grace well, she gave heartie thanks; and to such as bade God save her grace, she sayde againe God save them all, and thanked them with all her heart: so that on eyther side there was nothing but gladnes, nothing but prayer, nothing but comfort. The quene's majestic rejoysed marvellously to see that so exceedingly shewed towards her grace, which all good princes have ever desired; I meane so earnest love of subjectes, so evidently declared even to her grace's owne person, being carried in the midst of them. The people again were wonderfully ravished with the loving answers and gestures of their pryncesse, like to the which they had before tryed at her first comming to the Towre from Hatfield. Thus her grace's loving behaviour, preconceived in the people's heades upon these considerations, was then thoroughly confirmed, and indeede implanted a wonderfull hope in them, touching her woorthy government in the reste of her reygne. For in all her passage she did not only shew her most gracious love toward the people in generall, but also privately, if the baser personages had offered her grace any flowers, or such like, as a signification of their good wyl, or moved to her any sute, she most

gently to the common rejoysing of all the lookers on and private comfort of the partie, staid her chariot and heard their requestes; so that if a man should say well, he could not better tearme the cite of London that time than a stage, wherein was shewed the wonderfull spectacle of a noble-hearted pryncesse towards her most loving people, and the people's exceeding comfort in beholding so woorthy a sove- raigne, and hearing so prince-like a voice which could not but have set the enemy on fyre, since the vertue is in the enemye always commended much more could not but enflame her naturall obedient and most loving people, whose weale leaneth onely upon her grace and government.

The first incident in the procession was at "Fenchurche," near which was erected a richly-furnished scaffold, "whereon stode a noyes of instruments, and a chylde in costly apparell." When the queen came up she ordered her chariot to be stayed, and the noise to be stopped, while the child delivered a welcoming oration, "on the hole cities behalfe." This address was in verse, as follows:—

O pereles soveraygne quene, behold what this thy town
Hath thee presented with at thy fyrst entraunce here;
Beholde with how riche hope she ledeth thee to thy crown,
Beholde with what two gyftes she comforteth thy chere.

The first is blessing tonges, which many a welcome say,
Which pray thou maist do well, which praise thee to the sky,
Which wish to thee long lyfe, which blesse this happy day,
Which to thy kingdome heapes, all that in tongues can lye.

The second is true hartes, which love thee from their roote,
Whose sute is triumphe now, and ruleth all the game,
Which faithfulness have wone, and all untruthes driven out;
Which skip for joy when as they heare thy happy name.

Welcome, therefore, O quene, as much as harte can thinke;
Welcome againe, O quene, as much as teng can tell;
Welcome to joyous tonges and hartes that will not shrink;
God thee preserve we praye, and wishe thee ever well.

"At which wordes of the last line," continues the narrator, "the hole people gave a great shout, wishing with one assent as the chylde had said." A copy of the verses was fastened upon the scaffold, and on another tablet was a Latin version of the same.

From Fenchurche the queen proceeded towards *Gracious Strete*, where "at the upper ende, before the signe of the Egle, the cite had erected a gorgeous and sumptuous arke." A platform stretched across the street, and in the middle of it rose three stages, one above the other. Upon the lowest stage were personages representing King Henry the Seventh and Elizabeth of York, his queen, with their respective emblems, the red and white rose, and "so set that the one of them joined hand's with thother, with the ring of matrimonie perceived on the finger." From the two roses, two branches gathered into one, sprang up towards the second stage, whereon was a representation of King Henry the Eighth, and "the right woorthy ladie Quene Ann," the mother of Elizabeth. From this stage proceeded a branch towards the third or uppermost, on which was set a representation of the queen herself, "crowned and appalled as thother prynces were." In front was a standing place for a child, who was appointed to address the queen, and explain the meaning of the pageant; and the sides were "filled with loude noyses of musicke." Latin sentences, inculcating the necessity of unity and concord, were scattered over the erection; red and white roses "garnished" it very appropriately; and on the front, "in a faire wreathe," was written the name and title of the pageant, "The uniting of the two Houses of Lancastre and Yorke."

This pageant was grounded upon the quenes majesties name. For like as the long warre betwene the two howses of Yorke and Lancastre then ended when Elizabeth, daughter to Edward the Fourth, matched in marriage with Henry the Seventh, heyre to the howse of Lancastre; so

* Or 1559, according to the language of history. The reader will recollect that previous to the reformation of our calendar, by the Act passed in 1751, the civil, legal, and ecclesiastical year began on the 25th of March, and not as now on the 1st of January; a d that it was only the *historical* year, or that used conventionally by historians in measuring the march of events, which began on the 1st of January. The tract mentioned in the text, assigns the official date of January 15, 1558, to the coronation of Elizabeth; the year 1558, *legally* speaking, not ending until the 25th of March; whereas historians, regarding the year 1558 as having expired before the 1st of January, refer an event occurring on the 15th of January to the year 1559.

† In one of the Harleian MSS. referred to by Nichols, her Majesty's title occurs thus: "The most high and mightye Pryncesse, our dread soveraigne Lady Elizabeth, by the Grace of God, Quene of England, France, and Irelande, Defender of the trew auient and Catholic faith, most woorthy Emperesse from the Orcade Isles to the Mountaynes Pyrenei, A Larges! A Larges! A Larges!"

since the quenes majesties name was Elizabeth, and forso-much as she is the onely heiro of Henry the Eighth, which came of bothe howses, as the knitting up of concorde, it was devised that, like as Elizabeth was the first occasion of concorde, so she, another Elizabeth, myght maintaine the same among her subjectes, so that unitie was the ende wherat the whole devise shotte.

The verses here addressed to the queen were these :—

The two princes that sit under one cloth of state,
The man in the redde rose, the woman in the white,
Henry the Seventh and Queene Elizabeth his mate,
By ring of marriage as man and wife unite.

Both heires to both their bloodes, to Lancastre the kyng,
The quene to Yorke, in one the two howses did knit:
Of whom as heire to both, Henry the Eighth did spring,
In whose seat his true heire, thou Quene Elizabeth doth sit.

Therefore as civill warre, and feude of blood did cense,
When these two howses were united into one,
So that now jarra shall stint, and quietnes encrease,
We trust, O noble quene, thou wilt, because alone.

It appears that the queen's loving subjects were extremely noisy in expressing their joy at the sight of their "moste dradde soveraigne ladie;" for before she "came wythin hearing of thys pageaunt, she sent certaine, as also at all the other pageauntes, to require the people to be silent, for her majestie was disposed to heare all that shoulde be sayde unto her." After the meaning of the pageant had been explained, Elizabeth thanked the city, and praised the fairness of the work, promising to do her utmost for the continual preservation of concord.

Proceeding towards Cornhill, amid the loudest rejoicings, the queen passed the conduit, which was curiously trimmed "with riche banners adourned, and a noyse of loud instrumentes upon the top thereof," and directly espied the second pageant standing at the lower end of Cornhill. This pageant, which represented her majesty in the seat of government, supported by certain Virtues treading under foot the antagonist Vices, affords an excellent illustration of the spirit and manners of the times. It extended across the street, and displayed three open gates; over the middle was erected a chair or "seate royall, with a clothe of estate to the same apperteynyng," in which was a child representing the queen.

And in a comely wreath artificiallie and well devised with perfit light and understanding to the people, in the front of the same pageant was written the name and title thereof; which is 'The Seate of worthie Governace,' whych seate was made in such artificiall manner as to the apperance of the lookers on, the forparte seemed to have no staye, and therefore of force was stayed by lively personages, which personages were in nombre foure, standing and staieng the forefronte of the same royall, ech having his face to the quene and people, wherof every one had a table to express their effectes which are vertues; namely, Pure Religion, Love of Subjectes, Wisdom and Justice, which did treade their contrarie vices under their feete; that is to witte, Pure Religion did treade upon Superstition and Ignorance, Love of Subjectes did treade upon Rebellion and Insolence, Wisdom did treade upon Follie and Vaine Glorie, Justice did tread upon Adulacion and Bribery. Each of these personages, according to their proper names and properties, had not onely their names in plaine and perfit writing set upon their breastes, easely to be read of all, but also, every of them was aptly and properly appparelled, so that hys apparell and name did agre to expresse the same person that in title he represented.

In every "voyde place" were "pretie sentences" both English and Latin, commending the seat supported by vertues and defacing the vices "to the utter extirpation of rebellion, and to everlasting continuance of quyetness and peace." When the queen came up, a child as usual stood forward, and addressed the following lines to her :—

Whyle that Religion true shall ignorance suppress,
And with her weightye foote break Superstition's head;
Whyle Love of Subjectes shall Rebellion distresse,
And with Zeale to the Prince Insolency down treade:
While Justice can flattering Tongues and Bribery deface;
Whyle Follie and Vaynglorie to Wisdome yeld their
handes,
So long shal Government swerve from her right race,
But Wrong decayeth still, and Rightwiseness up standes,
Now all thy subjectes heres O prince of perces fame,
Do trust these Vertues shall maintayn up thy throne,
And Vyce be kept down still the wicked put to shame,
That good with good may joy, and naught with naught
may mone.

When the "chylde's oration" was ended, the instruments which had been placed over the side gates gave "an heavenly melodie." The queen, having fully understood the pageant, thanked the city, and graciously promised her good endeavours for the maintenance of the said virtues, and the suppression of the said vices.

Our engraving affords an ancient view of the eastern end of Cornhill, taken from near the corner adjoining Bishopsgate Street. In the foreground appears the pump which formerly stood at the intersection of Gracechurch Street, Cornhill, Bishopsgate Street, and Leadenhall Street. On the right is the church of St. Peter upon Cornhill. On the left, a few yards down Leadenhall Street, appears a portion of the old Leadenhall. We have introduced into the scene a view of Queen Elizabeth's carriage, together with some of the figures found in the royal processions of that age.

The conduit upon Cornhill stood in front of the spot on which the Royal Exchange was afterwards built. The site was originally occupied by a prison called "the Tun," which derived its name from being built "somewhat in fashion of a tun standing on one end." This Tun was erected in 1282 by Henry Wallis, mayor of London, to be a prison "for night-walkers, and other suspicious persons who at that time infested the city;" and the same magistrate is said to have first made the well, "curbed round with hard stone," which stood without the west side of the Tun, and has always in modern times been covered with a pump. In 1401 "the said prison-house called the Tun was made a cistern for sweet water conveyed by pipes of lead from Tyburn, and was from thenceforth called the Conduit upon Cornhill." The well was planked over, and a strong prison of timber, called the Cage, with a pair of stocks in it, was erected for the punishment of disorderly persons; and on the top of the cage was placed a pillory for the punishment of bakers offending in the assize of bread, and other offenders. In 1475, Sir Robert Drope, draper, and mayor, enlarged the conduit, and "castellated it in a comely manner."

MAN has called in the friendly assistance of Philosophy, and Heaven, seeing the incapacity of that to console him, has given him the aid of Religion. The consolations of philosophy are very amusing, but often fallacious. It tells us that life is filled with comforts, if we will but enjoy them: and, on the other hand, that though we unavoidably have miseries here, life is short, and it will soon be over. Thus do these consolations destroy each other; for if life is a place of comfort, its shortness must be misery; and if it be long, our griefs are protracted. Thus philosophy is weak, but religion comforts in a higher strain. Man is here, it tells us, sitting up his mind, and preparing for another abode. To religion then we must hold in every circumstance of life, for our truest comforts: for if already we are happy, it is a pleasure to think we can make that happiness unending; and if we are miserable, it is very consoling to think there is a place of rest. Thus to the fortunate religion holds out a continuance of bliss, to the wretched a change from pain.—GOLDSMITH.

ILLUSTRATIONS OF THE BIBLE FROM THE
MONUMENTS OF ANTIQUITY

No. XV.

THE MURMURINGS OF THE CHILDREN
OF ISRAEL.

NOTWITHSTANDING the stupendous miracle by which God had delivered his chosen people from Pharaoh and his mighty host, the ungrateful Israelites, in the first moment of difficulty, broke out into almost open rebellion.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. (Exodus xvi. 2, 3.)

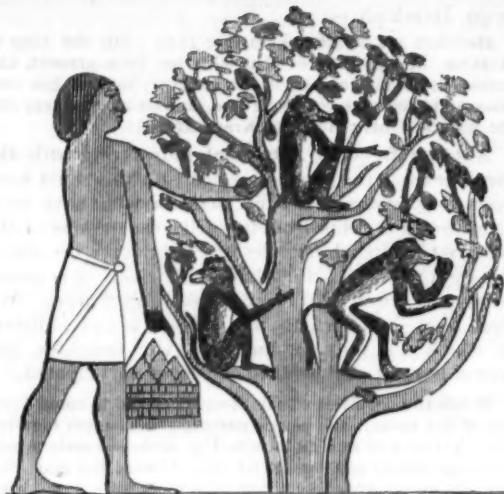
The gracious Jehovah miraculously supplied them with manna from heaven, but even of this they became weary.

The mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all, beside this manna, before our eyes. (Numbers xi. 4-6.)

Hence it may be inferred that the Egyptians were a luxurious people, and that they used meat more freely than most other oriental nations. This is very fully confirmed by the monuments; we see in their kitchens large joints of beef and venison, with a plentiful supply of poultry. The "flesh-pots" mentioned by the sacred historian were enormous caldrons in which several joints were frequently boiled together. Indeed, from the profusion displayed in the representations of the royal kitchens, we are led to conclude that the daily supply of provision for the Pharaohs was not inferior to that which Solomon required. The Book of Kings informs us that—

Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl. (1 Kings iv. 22, 23.)

This might appear incredible if we did not recollect that oriental sovereigns are generally surrounded by a vast multitude of retainers, who require little remuneration for their services beyond their daily support. The Israelites dwell with great earnestness on "the bread," with which they assert that they were plentifully supplied, and this is not improbable, because, as we have already shown, Egypt produced vast quantities of corn; and bread, and various kinds of pastry, formed the principal part of their food; but the ingratitude and injustice of the Israelites is particularly shown by their demand for flesh, because it is not likely that they would have been able or permitted to use such an expensive article of food, when they were held in bondage by the cruel Pharaoh. Fish was more easily procured, and we have in a former paper shown that the fisheries of Egypt, both in ancient and modern times, were so very productive as to support very heavy imposts. Vegetables are still very abundant in the valley of the Nile, particularly the leeks and onions which the Israelites mention with such fondness. Fruits were also very plentifully supplied both by the date-palm and the sycamore-fig. We find, indeed, that monkeys were employed to collect the fruit of the latter, and it will be seen in the engraving that these crafty animals are not unmindful of their own interests, for they are manifestly helping themselves without



MONKEYS GATHERING FRUIT.

scruple. We find that the Israelites did not forget this important fruit in one of their many murmurings against Moses. Shortly after Korah's rebellion, unwarned by the fearful punishment which had overtaken those who joined that discontented leader,

They gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. (Numbers xx. 2-5.)

Figs were not only eaten fresh, but were preserved by being pressed together into a cake, and in this way they may be kept for several years. Such cakes must have been a common article of food, for Abigail, anxious to atone for the avarice of her husband Nabal, sent two hundred cakes of figs to David and his followers; (1 Sam. xxv. 18;) and it was with part of a cake of figs that David satisfied the hunger of the Egyptian who guided him to the camp of the Amalekites and enabled him to rescue his two wives, (1 Sam. xxx. 12.) Figs appear also to have been used medicinally, at least as an outward application, for it was by the application of a poultice of figs that the ulcer which threatened the life of Hezekiah, king of Judah, was healed. Isaiah said, "Take a lump of figs. And they took and laid it on the boil, and he recovered." (2 Kings xx. 7.)

In consequence of its utility, the fig-tree was highly valued; it is mentioned with particular honour in Jotham's parable of the trees resolving to elect a king.

And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? (Judges ix. 10, 11.)

In all descriptions of fertility, the fig-tree is usually associated with the vine; thus Moses declares to the children of Israel that their promised Canaan was A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey. (Deut. viii. 8.)

We also find the most common proverb for describing the tranquillity and fertility of a country was, that "every man should sit under his vine and his fig-tree." The Assyrian ambassador Rabshakeh, made use of this image when he endeavoured to

persuade the Jews to revolt against their pious sovereign, Hezekiah;—

Hearken not to Hezekiah: for thus saith the king of Assyria. Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern. (2 Kings xviii. 31.)

Another frequent subject of murmuring with the Israelites was the want of water, and this must have been very severely felt by persons who have been accustomed to drink from the delicious streams of the Nile, but having already described the reverence which the Egyptians had for that noble river, it is unnecessary to dwell further on the subject now. We shall, therefore, turn to the flagrant act of idolatry, in which not only the mass of the Israelites, but Aaron himself, the brother of Moses participated.

When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. (Exodus xxxii. 1—6.)

In a former article we have described the great skill of the Egyptians in metallurgy, and noticed the richness of the golden ornaments worn by the women; we only refer to the subject here for the purpose of showing that Aaron could obtain a sufficient supply of the precious metals to form an idol of considerable size, and that the art of working gold was so well known, that he could have no difficulty in preparing an image. The idol was moulded into the shape of a calf, or young bullock, which was worshipped in Egypt under the name of Mnevis, at On, or Heliopolis, as a symbol of the sun. With this form of idolatry the Israelites must have been familiar, because the city of On was in the land of Goshen, and because Joseph, the head of their nation, was connected by marriage with the principal priestly family in Heliopolis. The accompanying engraving is a representation of the Egyptian deity Mnevis, taken from the coffin of a mummy preserved in the museum of Turin; the orb of the sun is represented between his horns, surmounted with ostrich feathers, the symbols of justice, the whip which he carries is emblematic of power, and the serpent before him is supposed to represent the spirit of the gods.

It appears that Aaron intended this idol to be an emblem of Jehovah, for he proclaimed its dedication as "a feast to the Lord;" his sin was, therefore, precisely similar to that committed in many Romish churches, where emblematic figures of the Trinity are constantly worshipped. But the worship of the idol was celebrated with heathenish rites and with heathenish abominations. The Israelites feasted, sung and danced, as the monuments show us that the Egyptians used to do in their religious festivals, and it is probable that they proceeded to very improper and unseemly lengths in their festivities, as we know that the persons whom they imitated frequently practised licentious ceremonies. The noise and shouting reached Moses as he descended from

the mountain, and at once revealed to him the nature of their proceedings; he descended to the camp, destroyed the idol, and by some process which required no ordinary degree of chemical skill, reduced the gold to powder

12



THE SACRED YOUNG BULLOCK.

We have now shown, from the indisputable evidence of the monuments, that the murmurings and rebellions of the Israelites in the desert display characteristics which could only have been manifested by a people which had just come out of Egypt, and have thus given an entirely new series of historical proofs which demonstrate the truth of the wondrous deliverance recorded in the Book of Exodus.

EARTHENWARE.

THERE is scarcely any manufacture which is so interesting to contemplate in its gradual improvement and extension, as that of earthenware, presenting as it does so beautiful a union of science and art, in furnishing us with the comforts and ornaments of polished life. Chemistry administers her part by investigating the several species of earths, and ascertaining as well their most appropriate combinations, as the respective degrees of heat which the several compositions require.

Art has studied the designs of antiquity, and produced from them vessels even more exquisite in form than the models by which they have been suggested. The ware has been provided in such gradations of quality as to suit every station, from the highest to the lowest. It is to be seen in every country, and almost in every house, through the whole extent of America, in many parts of Asia, and in most of the countries of Europe. At home it has superseded the less cleanly vessels of pewter and of wood, and by its cheapness has been brought within the means of our poorest housekeepers. Formed from substances originally of no value, the fabrication has produced labour of such various classes, and created skill of such various degrees, that nearly the whole value of the annual produce may be considered as an addition made to the mass of national wealth.

The abundance of the ware exhibited in every dwelling is sufficient evidence of the vast augmentation of the manufacture, which is also demonstrated by the rapid increase of the population in the districts where the potteries have been established.—*Quarterly Review*.

PLANTS exist in themselves: insects *by*, or by means of, themselves: men, *for* themselves. There is growth only in plants; but there is irritability, or, a better word, instinctivity in insects.—COLERIDGE.

CORONATION ANECDOTES. No. III.

HENRY III.

AFTER the death of John, London being in possession of the French prince, Louis, an assembly of the principal authorities was convened at Winchester, under the presidency of Gualo, the papal legate. The principal persons who attended the council were, Peter, bishop of Winchester, Jocelyn, bishop of Bath, Ranulph, earl of Chester, William, earl of Pembroke and earl marshal, William, earl of Ferrers, and Philip of Albany, together with a great number of abbots, priors, and other ecclesiastics. They unanimously resolved that the young king should be crowned on the 28th of October, A. D. 1216. The ceremony was performed in the cathedral of Winchester, by the bishop of that see, aided by the bishop of Bath. The papal legate compelled Henry to do homage to the holy Roman church and Pope Innocent for his kingdom of England and Ireland; he also made him swear that he would pay an annual tribute of one thousand marks to the papal see, as his father had stipulated to do, when he was absolved from the sentence of excommunication. In return for this submission, Gualo excommunicated the French prince, and all his adherents in England. The ceremony of coronation was repeated by Stephen Langton, archbishop of Canterbury, as Holinshed informs us: "Moreover, in the year of our Lord 1220, and upon the seaventeenth day of Maie, being Whitsunday, the king was eftsoones solemnelie crowned at Westminster, to the end it might be said that now after the extinguishment of all seditious factions, he was crowned by the generall consent of all the estates and subjects of his realm."

Early in the year 1236, Henry married the Lady Eleanor, daughter to the earl of Provence, whose beauty is celebrated by all the chronicles. Langtoft says:

Henry kyng our prince at Westminster kirke*
The Erl's daughter of Provence, the fairest may^b o lif^c
Beyond the se that wor^d, was non suilh^e creature.

The ceremony of her coronation was performed with extraordinary pomp on the 22nd of January. Holinshed's account of it will no doubt gratify our readers:—

"At the solemnitie of this feast and coronation of the quene, all the high peeres of the realm both spirituall and temporall were present, there to exercise their offices as to them appertained. The citizens of London were there in great arraie, bearing afore hir in solemn wise, three hundred and three score cups of gold and silver, in token that they ought to wait upon hir cup. The archbishop of Canturburie (according to his dutie) crowned hir, the bishop of London assisting him as his deacon. The earle of Chester bare the sword of St. Edward before the king, in token that he was earle of the palace, and had authoritie to correct the king, if he should see him to swarve from the limits of justice; his constable of Chester attended him, and remained where the presse was thicke, with his rod or warder. The earle of Pembroke, high marshall, bare the rod before the king, and made roome before him both in the church and in the hall, placing everie man, and ordering the service at the table. The wardens of the Cinque Ports bare a canopie over the king, supported with four speares. The earle of Leicester held the bason when they washed. The earle of Warren in the place of the earle of Arundell, because he was under age, attended on the king's cup. M. Michael Bellet was butler by

office. The earle of Hereford exercised the roome of high marshall in the king's house. The lord William of Beauchamp was the almoner. The cheefe justice of the forrests on the right of the king removed the dishes on the table, though at the first he was staid by some allegation made to the contrarie. The citizens of London served out wine to everie one in great plentie. The citizens of Winchester had oversight of the kitchen and larderie. And so everie person according to his dutie exercised his roome, and because no trouble should arise, manie things were suffered, which upon further advise taken therein were reformed. The chancellour and other ordinarie officers kept their place. The feast was plentiful, so that nothing wanted that could be wished. Moreover in Tothill fields roiall justes were holden by the space of eight daies together."

This account is fully confirmed by Matthew Paris, who adds, that "such was the multitude of peers and peeresses, such the crowd of ecclesiastics, such the assemblage of the lower orders, and such the concourse of minstrels, morrice-dancers, and buffoons, that the city of London could scarcely contain them." And of the coronation feast he says, that "it displayed all the world could produce for glory or delight."

This is the first coronation in which we read of tournaments being introduced, but the most valuable part of Holinshed's description is the reason he assigns for the sword of state being borne by a palatine peer, namely, to show that the palatine nobles had the right of restraining the sovereign when he violated his royal duties.

EDWARD I.

On the 15th, or, as other authorities say, the 19th of August, 1274, Edward I., and his queen Eleanor, were crowned at Westminster by the archbishop of Canterbury, aided by other prelates. We prefer the latter date, because it is that expressly stated by Langtoft, who was a cotemporary.

In the yere folowand that I rekened here
Edward com to land, als prince of grete powere
The next Sonenday after the assumpcioun
Of Mari moder & may^a, Sir Edward had the coron.
In the kyrke of Westmynstre, at the abbay solempnely
The bishop of Canturbere, Robert of Kilwardeby
Corouned Edward thore^b, bifore alle the clergy
And Dame Helianore corouned quene & lady
Was never at St. Denys feste holden more hy
Ne was of more prin, ne served so redy^c
Was never prince that I writen of fond^e
More had treie^f & tere^g than he had for his lond.

Holinshed adds some remarkable particulars of this coronation:—

"At this coronation were present, Alexander, king of Scots, and John, earle of Bretaine, with their wives that were sisters to King Edward. The king of Scots did homage unto King Edward for the realme of Scotland, in like manner as other the kings of Scotland before him had doone to other kings of England, ancestoures to this King Edward. At the solemnitie of this coronation there were let go at libertie (catch them that catch might) five hundred great horses by the king of Scots, the earles of Cornwall, Gloucester, Pembroke, and others, as they were allighted fro their backs."

EDWARD II.

Edward II. and his queen were crowned at Westminster on the 24th of February, being the feast of St. Matthias, and Quinquagesima Sunday. The archbishop of Canterbury, who had the right to perform the ceremony, lying under a papal suspension, Pope

* Church. ^b Maiden. ^c Of life, i. e. alive.
That were beyond the sea, i. e. among all foreign nations.
 ^e No such.

^a Virgin. ^b There. ^c Magnificent. ^d Readily, cheerfully.
 ^e Found. ^f Trials or difficulties. ^g Loss, sorrow.

Clement proposed to send over a cardinal to officiate upon the occasion; but Edward rejected the proffer, and prevailed upon the pontiff to grant a commission to the archbishop of York, and the bishops of Durham and London, to perform the office. These prelates refused to sanction such a precedent, and Edward again applied to the pope to remove Archbishop Winchelsey's suspension. Clement assented; but the archbishop, who was out of the kingdom, and confined to his bed by severe illness, delegated his office to the bishops of Winchester, Salisbury, and Chichester. Scarcely was this difficulty removed, when another arose, from the partiality of the weak king for his unworthy favourite, Piers Gaveston; the principal nobles refused to attend the ceremony unless this unpopular minion should be sent out of the kingdom. Edward promised to give them satisfaction on the subject in the next parliament, which he agreed to assemble at the ensuing Easter; but he gave proof of the little reliance that could be placed upon his word, in the council which he held to regulate the procession. Edward disposed of the sceptre, the cross, St. Edward's staff, the spurs, and the swords, with little regard to prudence or precedent; but nothing was more offensive to the nobles than his delivering the crown to be borne by Piers Gaveston, who was dressed finer than the king himself, and outshone everybody in the procession. Gaveston also was appointed to superintend all the arrangements; but he performed his duty so negligently, that, as Holinshed informs us, "There was such presse and throng at this coronation, that a knight, called Sir John Bakewell, was thrust, or crowded to death." The bishops, also, were incommoded, and forced to hurry through the service in a slovenly manner; and yet it was not concluded before three in the afternoon. Great abundance of viands and wines had been provided, but the dinner did not begin until night, and was then badly served; the usual forms of service were neglected, and the whole was a continued scene of confusion, singularly emblematic of the state of the nation, during this monarch's unhappy reign.

PROBABLE ORIGIN OF THE ALGEBRAIC SIGNS + and -.

THE sign + (*plus*), indicating addition, was early expressed *et* (and); the forms of its gradual contraction from the *manuscript* form (a good deal similar to the early printed forms,) will be apparent from the annexed series of transformations, all of which are easily verified by a reference to existing documents.

et a & x + +

Various contortions of the first symbol of this series may be found in early books and MSS.; but in the one case they are merely for ornamental printing, and in the second for ornamental writing. The spirit which dictated them, still maintains its ground in all parts of the civilized world.

Every one knows that, even in printed books, it was the *general custom* to omit several of the vowels, and draw a line above the preceding letter, to indicate that the vowel should be read there, or as forming an integral part of the sound of which the marked consonant was the commencement. The same was also done for the *m* and *n*. The word *minus*, (less,) was, therefore, thus written, *m̄ns*. Brevity and rapidity led to the substitution of the mere line for the word, and hence is derived the — itself.—*Magazine of Popular Science*.

SAINT SWITHIN.

COME not St. Swithin with a cloudy face,
Ill-ominous; for old tradition says,
If Swithin weep, a deluge will ensue,
A forty days of rain. The swain believes,
And blesses sultry Swithin if he smiles,
But curses if he frowns. So boding dames
Teach the fray'd boy a thousand ugly signs,
Which ripper judgment cannot shake aside:
And so the path of life is rough indeed,
And the poor fool feels double smart, compelled
To trudge it barefoot on the naked flint.
For what is judgment and the mind informed,
Your Christian armour, gospel-preparation,
But sandals for the feet, that tread with ease,
Nor feel those harsh asperities of life,
Which ignorance and superstition dread?
I much admire we ever should complain
That life is sharp and painful, when ourselves
Create the better half of all our woe.
Whom can he blame who shudders at the sight
Of his own candle, and foretels with grief
A winding-sheet? who starts at the red coal
Which bounces from his fire, and picks it up,
His hair on end, a coffin? spills his salt,
And dreads disaster? dreams of pleasant fields,
And smells a corpse? and ever shuns with care
The unpropitious hour to pare his nails?
Such fears but ill become a soul that thinks,
Let time bring forth what heavy plagues it will.
Who pain anticipates, that pain feels twice,
And often feels in vain. Yet, though I blame
The man who with too busy eye unfolds
The page of time, and reads his lot amiss,
I can applaud to see the smiling maid
With pretty superstition pluck a rose,
And lay it by till Christmas. I can look
With much complacency on all her arts
To know the future husband. Yes, ye fair,
I deem it good to take from years to come
A loan of happiness. We could not live,
Did we not hope to-morrow would produce
A better lot than we enjoy to-day
Hope is the dearest medicine of the soul,
A sweet oblivious antidote, which heals
The better half of all the pains of life.—HURDIS.

Nothing gives so high a polish as truly religious feelings: they shrink into nothingness all those minor objects which create asperities between man and man: they give, from the habit of self-examination, an insight into the heart, a quickness of perception that knows every tender point, and avoids touching it, except to heal, whether its delicacy spring from the virtues, the infirmities, or even the vices of our nature. The Christian cannot be proud, vain, or negligent, except in the inverse of his religion: as the sun of righteousness shines out in his heart, these clouds melt away.

The courtesy of Christianity is equally visible in health and sickness, in retirement as in a crowd, in a cottage as in a palace. Those sudden gusts of adverse or prosperous fortune, so fatal to artificial pretensions, do not throw it off its guard. Like the finest porcelain of the East, when broken in a thousand pieces, every fracture displays new smoothness and polish; and, in its shivered state, it best shows the superiority of its beautiful structure, over those coarser kinds which are "of the earth, earthy."

The courtesy of Christianity is equally solicitous to avoid offending the poor and low, as the rich and great; recollecting that to the poor the Gospel was first preached, and that the Saviour of the world ennobled their situation, by choosing it for his own.—MRS. TRENCH; *Thoughts of a Parent on Education*.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who would labour to subvert these great pillars of human happiness, these firmest props of the destinies of men and citizens. A volume could not trace all their connexions with private and public felicity. And let us with caution indulge the supposition, that morality can be maintained without religion; reason, and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—WASHINGTON.

THE MICROSCOPE.

No IV.

IN several of the preceding volumes of the *Saturday Magazine*, we have given representations of many natural objects, which, when viewed under the microscope, have presented singular and beautiful appearances. In the present selection of objects we shall confine ourselves to an account of the organization of some of our common flowers, because they are the more easily referred to.

Fig. 1.



Fig 1, is a section of the blossom of the gooseberry. Between the petals or flower-leaves are the stamens, each consisting of a filament with an oval anther at the top, of a fine golden colour; the cup from which these grow is the calyx, in the centre of which are the stigma, and immediately under the cup is seen the ovary or seed-case, which forms the future gooseberry. All this beautiful arrangement of parts is for the purpose of perfecting that simple fruit.

Fig. 2.



The common wild heart's-ease, if the leaves are removed and the inner parts exposed, exhibits the appearance shown in fig 2.

Fig. 3.



The growth of a hazel-nut is well worth noticing. In the spring of the year many of the small branches are covered with two kinds of blossom, fig. 3; one kind is easily discovered, hanging like so many little yellow tails, shining beautifully in the sunbeams; these are called catkins, but it is not from these that the nut is produced. A closer inspection will enable you to discover near to the catkins, numerous small flower or rather fruit buds, of quite a different nature, consisting of a small group of scales, from the centre of which a number of very fine red filaments proceed. If we dissect this little bud, we find that these filaments are arranged in pairs, each pair being attached to an ovary or seed-vessel, containing two small seeds, one of which only comes to perfection. The left-hand figure a, is the catkin, b one pair of the filaments with the ovary, and surrounded by a small jagged calyx, containing, when partly grown, the two seeds as shown at c.

We should hardly expect so curious a structure as the following in plantain, broad leaved rib-grass, see fig. 4.



Fig. 4.



Fig. 5.

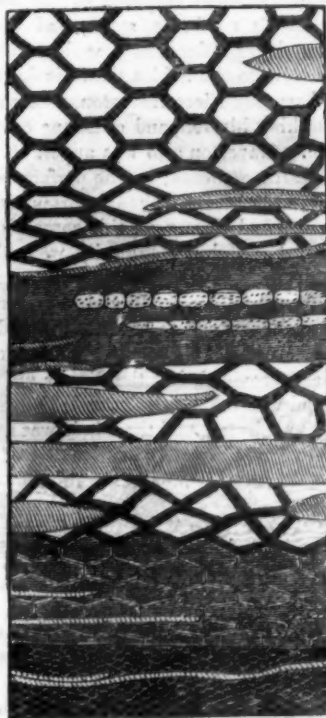


Fig. 6.

The flower of the duck-weed is placed in a most extraordinary situation, and many persons believe

that it never flowers, but if it be attentively observed on a warm day in June or July, little straw-coloured specks will be discovered, and the leaf on which one of these specks is found, presents the appearance of fig. 5, when highly magnified; the flower being embodied in the substance of the leaf, and just protruding from a slit in its side. If this is carefully opened, the flower itself can be detached, and will appear like fig. 6. The blossoms and the stem of nearly all the grasses are worth noticing, and present to the view a very beautiful arrangement of parts.

We have already described that curious flower the vegetable fly-trap*, and the singular property of its leaves. The complicated construction of these leaves is most beautiful when seen under the microscope. In order to exhibit this arrangement, cut a very thin slice off one of its leaves through its entire thickness, and in the direction of its veins; place a portion of this in water under the microscope, and viewing it as a transparent object, it will present the following appearance.



In addition to the flowers of almost all plants forming beautiful subjects for the microscope, the seeds of many are well deserving of notice.

* See *Saturday Magazine*, Vol. I., p. 200.

I HAVE known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than three-score years can give, I, now on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing,—competence obtained by honourable industry a great blessing,—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—COLERIDGE.

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